

The Christian Life

He Knows

Just why I suffer loss
I cannot know,
I only know my Father
Wills it so.
He leads in paths I cannot understand;
But all the way I know is wisely planned.

My life is only mine
That I may use
The gifts He lendeth me
As He may choose.
And if in love some boon He doth recall,
I know that unto Him belongeth all.

I am His child, and I
Can safely trust;
He loves me, and I know
That He is just;
Within His love I can securely rest,
Assured that what He does for me is best.
—Presbyterian Journal..

PRAYER MEETING TOPICS

THE PARABLES—"THE WICKED HUSBANDMEN"

I. The Parable. Matt. 21: 33-46

- a. Householder—God. Is. 5: 17.
- b. Vineyard—kingdom of God. V. 43.
- (1) What became of the hedge? Eph. 2: 14.
- c. Husbandmen—religious leaders of the people. V. 45. Ezek. 34: 16; Matt. 23: 2, 3.
- d. Servants—prophets, teachers, apostles and preachers. Jer. 44: 4; Matt. 23: 29-35.
- e. The Son—Jesus Christ. Heb. 1: 2. (He is also the heir.)
- f. The inheritance—the kingdom of God. Jno. 11: 48. (1) The Jews thought their nation and race was the kingdom, but Jesus taught otherwise. Matt. 3: 9; Jno. 8: 33-45.

II. Teachings.

- a. We are God's stewards in the vineyard. Rom. 11: 1, 12-21. (2) Paul seems to teach that Israel is to be restored and saved.
- b. Unfaithful and cowardly leaders make unfaithful people. II Tim. 4: 1-5.
- c. If our conduct is similar to the Jews, the kingdom will be taken from us.
- d. Let us study the Word to know His will that we may be blameless. II Thess. 3: 1-5.

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SANCTIFICATION

W. J. HANNAN

What is Bible sanctification? Sanctification is, The act of making holy.—*Webster*. Holy, means, *properly*, whole, entire, or perfect in a moral sense, according to the same authority. Hence, sanctification is the act by which one is made whole or perfect in a moral sense. This definition will hold good only when applied to the election of Christians. When otherwise applied it means, dedication or consecration to the service of God.

In reference to the one whom the Father sanctified and sent into the world (John 10: 36,) it would hardly do to say, "He must be made perfect, in a moral sense," before coming into this sin-polluted world, as he was

certainly already perfect before the Father sanctified him. So in this case it means, dedicated, or set apart for the service of God. Not a few zealous, sincere, but misdirected Christians regard sanctifications a second definite work of grace in the human heart, to be experienced after justification. If we believed in a first work of grace or justification founded on a definite experience, then we should not question the experience of a second definite work of grace called sanctification. But we believe neither the one nor the other, yet we believe, teach, and enjoy an experience as a part of our religion. In John 17: 17-19, we have the following, as among the last words of Jesus on earth: "Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth." So far as we know, all agree that this sanctification was realized on the following Pentecost. This much is accepted, but was it a second definite work of grace in the heart, making them whole, or perfect in a moral sense? As the same word used in the same connection, is applied to Jesus, that is applied to the apostles, any argument drawn from this word which makes the apostles need the moral cleansing will make Jesus need the same thing. So we had better abandon the theory of a second definite work of grace, and try something else. Furthermore, the apostles were already "clean" in a moral sense, so the second work argument (?) will not apply. See John 15: 3; 13: 10. As the Father had sanctified or consecrated the Son and sent him into the world to fulfil his will, "even so" he wished the Father to sanctify or consecrate them to his service and send them forth into the world. This can not refer to any process of cleansing from sin, either actual or "inherited;" neither does it mean any thing of the kind, elsewhere in the Bible, when applied to Christians.

As we understand it, the first definite work of grace in the heart, is the change in our carnal minds which are enmity against God. That is, the vital principle of our minds is changed, by the Holy Spirit thro the word, so that we love God and hate evil. We do not object to the word, regeneration being applied to this work of the Spirit, although it is never so applied in the word of God. But we do object to the word justification, when applied here, because justification is not the name of any work of grace in the human heart, but is an act which takes place in the mind of God after the heart has been sanctified and cleansed by the Holy Spirit. Hence, when sanctification means to make holy or cleanse in a moral sense it must go before, and not come after justification. The Apostle Paul evidently understood the Christian graces in this light, or he should not have classified them as he does in I Cor. 6: 11. He says, "but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the spirit of our God."

We dare not ascribe ignorance or recklessness to the Apostle Paul, so we will submit to his classification as proper and absolutely correct. He places sanctification after washing and before justification as do also other New Testament writers, and there we propose to leave it. The Apostle Peter in writing to his dispersed brethren, says they are of the "elect according to the foreknowledge of God the Father, in sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." I Peter 1: 1, 2. R. V. To make sanctification mean a second definite work of grace to be experienced after justification would be a desperate interpretation here. But it is no more severe than a similar interpretation of Heb. 12: 14, where the writer says, "Follow after peace with all men and sanctification without which no man shall see the Lord." If the second definite experience theory be true, then woe unto Christendom. Woe unto nearly every Christian who lived before the day of John Wesley. Those of us who have not this experience, though we have read our Bibles carefully, and have labored earnestly for the salvation of souls, though we have offered up prayers and supplications, with strong crying and tears unto him who is able to save us from death, still, "without sanctification no man shall see the Lord."

O, Lord, can this be true? Then why did the angels rejoice at our repentance? No, it is not true, it can not be true: honest effort and earnest prayer must be rewarded. Then we will return to Peter's language, where we shall find the door locked against this desperate theory. He says, we are the elect, according to God's foreknowledge, in sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ.

Again: "God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth." II Thess. 2: 13. From these scriptures three things are certain. This sanctification brings us "Unto obedience." It brings us "Unto the sprinkling of the blood." And it is inseparably connected with "Belief of the truth." These means are used in choosing us "Unto salvation." Hence if we be able to determine when we are brought "unto obedience," when we are brought "unto the sprinkling of Christ's blood," and when we believe the truth, we shall have located this sanctification of the Spirit. In Rom. 6: 17, 18, we have the following: "Ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." In other words, they had been "Renewed in the spirit of their mind, and had put on the new man, which after God had been created in righteousness and holiness of truth." Eph. 4: 24.

What is meant by this new man? When and in what state is he created? It is the blood of Christ which cleanses from sin, and it is his blood which "purges the conscience from dead works to serve the living God." All this is plain when we remember that re-